Father Lien: Birth control is a social issue, not a church issue. Right now, we listen to what the government tells us. We follow its policy. We are concerned only with matters of the Church.

Drasnin: It would be a mistake to think that significant numbers of Chinese are exchanging one faith for another. But limits aside, in China as elsewhere, religion faces the growing competition of more secular interests.

Drasnin: This is Saturday night and you're students and don't have to go to school tomorrow. What are you going to do?

Student: I would go home this afternoon and will watch TV with my family.

Drasnin: You'll watch television with your family. Any special program that you'll watch?

Student: I will follow them and they will choose Robin Hood maybe.

Drasnin: Robin Hood.

(SOF: Robin Hood on TV)

Drasnin: Robin Hood, one of several foreign programs that can now be seen.

Not too many years ago, there wasn't much entertainment on Chinese television...and no privately-owned TV sets.

This is one program, at least, that Mao might have watched too. The rebels of Sherwood Forest were not unlike the peasant heroes of Mao's favorite Chinese novel.

(SOF: TV)

(SOF: Western Restaurant/Mambo)

But don't look for Mao on television,

where each night's programming once began and ended with his image...or here in Peking. The red neon of Mao's thought is being replaced by what -- for Mao -- was un-thinkable

Mambo, and martinis, in China...and not for foreigners only.

It was probably inescapable, ten years after resuming relations with the West. The favorite dish here: fried beefsteak, eaten with a knife and fork.

The Capitol Restaurant has been open just a year. Scenes like these aren't pervasive, but the Western presence is being felt...and not by bread alone. It goes deeper than that, as China looks for a style that fits its needs for the late 20th century.

These young people aren't the only ones learning something about dining...western style.

(SOF: Dining Room/Jianguo Hotel)

Appearances might be deceiving, but you don't expect to find uniforms like these in China.

Mao told young Chinese to study revolution, to serve the people. In a new Peking hotel, these high school graduates are learning how to serve ... a buffet.

(SOF: Danny Liu)

Their teacher has been imported, from Hong Kong.

(SOF: Danny Liu)

The music also is imported, but not the piano player...a student at the Peking Music Conservatory.

(SOF: "Fur Elise")

But the guests, the furnishings, the architecture -- modeled after the Holiday Inn, in Palo Alto, California --all are foreign.

So are the prices: a room costs about sixty dollars a night, as much as the average Chinese worker earns in more than a month.

For us, it's familiar, perhaps reassuring. For China, it'a a source of financing, of hard currency, of training future managers ...

(SOF: Music Segue to Bluegrass)

...and of discomfort to those who share Mao's fear and rejection of foreign participation in China's development.

(SOF: Bar & Bluegrass)

There are limits on the foreigner, whose role China would like to control and isolate.

For now, joint enterprises like this are possible...as long as they don't go too far outside of places like Charley's Bar in the Jianguo, or "Build the Country", Hotel.

(SOF: Bar/Bluegrass to Countryside)

The beat of the city doesn't always extend to the countryside, where the great majority of Chinese still live and work.

Here, there are more traditional rhythms. If there's bluegrass, it's grown, and used.

You don't need high-heeled shoes, tailored clothes or the latest hair-style to work in the fields...or to collect your bi-weekly allotment of cooking coal.

(SOF: Coal Heap)

You do need to be able to lift and carry a hundred and ten pounds at a time.

Looking for Mao, you might expect to find him here, in the fields of Sichuan Province, in south-western China.

In this timeless setting, life isn't being transformed overnight. But in this village, at least, time isn't standing still either.

For local leaders like the 60-year-old head of a production brigade, who was a target of teen-age Red Guards...there's loyalty to Mao. But even here, you feel a difference.

Zhong, the Brigade Leader: Actually, Mao knew what he was talking about. Chairman Mao and the peasants got along, we saw eye to eye. But to us peasants, Chairman Mao left some unfinished business. He had good points, and bad points.

Drasnin: How have things changed here in this commune, in this production brigade, since the Cultural Revolution, since the Gang of Four?

Zhong, the Brigade Leader: Before, we weren't allowed to work anywhere but our assigned posts, even in our spare time. That's changed. Before, we couldn't raise cows or other domestic animals. Raising more than ten chickens was considered capitalism, more than five or six pigs, also capitalism. Now, it's the more the better.

Drasnin: For Mao, it was the bigger the better. But his dream of the commune as the ideal collective, his agrarian policy, is being reversed.

In part, Mao's revolution was against inequality in the countryside...against rich peasants and landlords. You still can't own land but you can build and own a house.

And some peasants are getting richer than others, because the state is paying more for what they produce...and because of sideline businesses, and part-time jobs, like construction.

This new house is for the brigade leader and his family, which includes his four sons and their families.

(SOF: Construction)

For Mao, the issue was equality. For his successors, it's prosperity...how to bring a better life to the countryside.

Change can also be found in a cabbage patch... where today, it's family enterprise and more independence that's paying off.

On small pieces of land, the peasant can now grow what he wants, and sell it, for personal profit...

...at the free market.

It was about the new economic policies that the Chinese leader, Deng Xiaoping, said: "It doesn't matter if the cat is black or

white, as long as it catches mice."

What that means for now is economics before ideology. This, then, is private enterprise in China.

(SOF: Free Markets)

Much of China's economy is still planned, controlled by the state. But in the country-side, there are more options now, for producers and consumers... and more income.

In tens of thousands of free markets, Mao's successors are accepting the forces of supply and demand...and of human nature.

(SOF: Money)

Evidence of higher incomes, and of rising expectations, can be found on the rooftops of these peasant homes: the TV antenna.

It's also the sign of another change, throughout China: the mass consumption of an important commodity that in the past has been carefully rationed...information.

(SOF: TV News)

Along with the familiar stories of progress at home, in agriculture and industry, now Chinese are getting a nightly look at the outside world.

At a war in the Persian Gulf ...
A Phillipine president ...
And, at the West.

(SOF: TV News to "MacEnroe...")

Mao Zedong was alive when the door to the West was re-opened, but he might not have opened it quite so far ... on television, or off.

Drasnin: What about the influence, the impact of the West on China in the last few years. Suddenly there are foreigners and foreign businesses, Western literature and films, and music and ideas. How might that affect China? How do you feel about that? Is that a problem? Could it be a problem?

Student: Could be, yes, if a...well, I think so far so good, the impact.

Student: There are problems but I think most people feel happy about that.

Drasnin: What are the problems?

Student: You see we were brought up to believe that everything Western was bad. It's just the opposite now with young people today. They don't have much idea about the Cultural Revolution, so they know very little about things before that. And, I think they only see one aspect of Western life and they try to

adopt Western ways of life without really understanding them. They tend to look at the West as a kind of paradise. You see, everything is good there and they want to follow the music, follow the fashion, you know. And they feel that everything is bad here.

Drasnin: The feeling that something's wrong here isn't limited to concerns about the impact of the West. There's also concern about what's wrong within the Chinese system...and a new willingness to talk about it.

Student: In the economical field there is a big problem of bribery, bureaucracy... and some leaders, or cadres, simply take the money for their own uses instead of, you know, giving the people benefits. So, that is a big problem today.

Student: And these problems are discussed, I think, in books and films -- the dark side of life.

Student: That's a big topic nowadays.

Drasnin: We have seen stories in the West, some of which originated with Chinese news sources, that because of the Cultural Revolution, because of the criticism of the policies of the late Chairman Mao, that there is increasing cynicism among young Chinese about politics.

Student: That's quite reasonable after such a long period of disaster. That's quite natural. But, nowadays I think cynicism is not prevailing... not prevailing.

Drasnin: It's not prevailing?

Student: Yes. People may, some young people may still, may be still cynical but not, not many.

Student: Yeh, well maybe some of them think that Communism is only a dream or some

ideal, idealistic thought, not a reality, cannot be true. But I think, yeah, most of the students think that if we work hard we can get a better life. And, we're closer to communism. But I know communism is a dirty word in America. People hate communism. They don't, they, maybe they like the word socialism, but not communism. I think, but, maybe some time they got some misunderstanding of Communism. The concept is quite different here than that in the United States.

Student: Perhaps your definition of communism is quite different from our definition of communism.

Drasnin: What is your definition of communism?

Student: All people are equal, no exploitation.

Drasnin: That's our definition of democracy.

Student: Democracy, well, if that's your definition of democracy and we think it is a definition of communism then we have more common ground.

Drasnin: Cynicism. Disillusionment. Today's college students may be recovering from Mao's last revolutionary stand. But that may not be true for a "lost generation" not among the privileged three per cent getting a higher education...and for those who remember that just behind this skating rink was "democracy wall", a place where four years ago young Chinese circulated underground journals and posters of protest.

(SOF: Roller Skating)

In the 1960's, Mao turned loose millions of youth, the Red Guards. They roamed the country to rid China of what was foreign and old, the ideas and icons of materialism.

Today, millions of young Chinese are again on the loose -- "waiting for assignment" -- without jobs, without skills, many without the education denied them when schools were closed for years during the Cultural Revolution.

It's a problem China can't ignore, that ideology won't erase, upon whose solution China's future may depend: a problem of values, of motivation, of expertise needed for modernization.

(SOF: Roller Skating)

In looking for Mao, we've found change. Alone, each change may seem ordinary...hardly accounting for the great distance China has traveled in so short a time.

Taken together, they're a flood in a society left almost barren by the Maoist politics of the Cultural Revolution.

We've traveled from Peking, the political capital in the north...to Shanghai, the cosmopolitan capital on the east coast...to Chongqing and its nearby countryside in the southwest.

But to take a true measure of change, you have to look for Mao here, in Hunan Province... central China, the heartland, Mao country.

This is where he was born and raised, where he was educated and rebelled...where he first formed his ideas of revolution.

Things move more slowly in Hunan. If there's change here, there can be change almost anywhere in China. If China is taking a different road to socialism, this is where it must lead.

Just two years ago, you couldn't take the road leading here...or expect to find an army unit visiting this house.

It was closed for thirteen years, destroyed by Red Guards...the home of Liu Shao-ch'i, once Mao's heir-apparent, who became the number-one target and victim of the 1960's.

By Chinese accounts...800-thousand were persecuted, 35-thousand killed during the Cultural Revolution.

Then, Mao told Chinese to learn from the army. Today, Liu's house and reputation have been restored and the army comes here to relearn China's recent past.

Not far away, in another Hunan village, is Mao's birthplace and family home.

During the Cultural Revolution, countless numbers of Chinese made a pilgrimmage here. It's attracting fewer visitors these days.

On the wall of his bedroom, Mao in his twenties... posing with his mother and two

brothers. At the time, Mao was a school teacher in Changsha... the capital of Hunan.

Looking for Mao inevitably leads to Changsha, where he spent much of his youth...where he began his fight for a new China.

(SOF: Video Arcade)

One place in Changsha where you can find young Chinese today is across the alley from the Communist Youth League...fighting space wars.

(SOF: Video Arcade)

In part, the Cultural Revolution was Mao's classroom for training revolutionary successors... a future generation committed to his vision of socialism.

There remains a committment to social-ism...but for some, at least, the vision has

shifted from a new Maoist man -- to Pac-Man.

Drasnin: Who comes here to play these games?

Young Man: Workers, peasants, soldiers -- everybody!

Drasnin: Would Chairman Mao like this place?

Young Man: Who? Oh, Chairman Mao! I wouldn't know.

Drasnin: Just as Mao once came close to being deified...in prominent places today, even in Changsha, Mao is missing.

In this park, Mao's statue has been replaced by a chrysanthemum peacock.

At the railroad station, where there was a Mao portrait...there's a blank wall.

Even in Changsha, walls that once portrayed heroic images of the worker-peasant-soldier --the "good classes" of the Cultural Revolution --now offer images of the good life.

(SOF: Hair-styling)

Mao had spoken of the need for a permanent revolution. In one form or another, that's been a characteristic of Chinese life during most of this century.

It's possible that what you're seeing here isn't merely a re-arrangement of hair-styles but styles of thinking...reforms that could go to the heart of Chinese socialism.

Caution is advised: as recently as last year, official warnings were issued against so-called "corrosive capitalism" in Chinese life...from corruption, to profit-motives, to Western ways.

But for now, any attempt to resurrect Mao would have to overcome a revised vision of China's future...and its past.

Drasnin: What do you learn at the university today about Mao Zedong? What is taught about the late Chairman?

Student: This might be a good question.

Student: He's a man, not a God.

Student: Yes, that's the conclusion.

Student: He makes serious mistakes.

Student: We thought that he was a god but nowadays every Chinese thinks he's a man, rather than a god.

Student: I think people are still, most people in China are still very grateful to Chairman Mao and other leaders for that matter

because they were the people who really changed China. They made China become a strong country, as we are now today. But he made some mistakes, including the Cultural Revolution. I think, although his motives may be good (laughter) I'm not quite sure. But there were too many - I mean that period was really chaotic for China so I don't think he managed to keep everything under control. Many cadres died, many scientists died, and a lot of people suffered, intellectuals - including those people in our school, in our university, many old professors and even young teachers were criticized. So I think that was a big, big mistake. To really attack on people, you know.

Drasnin: Would we be seeing the changes that are taking place in Chinese life today if Mao Zedong was still alive?

Ding Ling: No, we wouldn't. He was of no use towards the end. His thoughts were all confused. He had to die.

His mind and body were already gone. The changes wouldn't have been possible if he hadn't died. It's true. I'm brave enough to say it's true.

Even before he died, he wasn't capable of ruling China. Others had already taken over. Look at his pictures. He was a physical wreck.

Drasnin: This park in the heart of Peking, open now to everybody, was closed during the Cultural Revolution...to everyone but the party's leaders.

On the surface, China may seem more tranquil now, more open to new ideas and possibilities. But just as important is what foreigners especially can't see and hear...what's beneath the surface.

It could be argued that Mao is being judged by his victims, that what we hear is simply a new party line. But it's the party

line that still counts in China.

Mao is missing from many public places, and from many of he policies of a new leadership...but not necessarily from the minds of those he led in revolution, over whom he ruled for more than a quarter-century.

Mao's successors have been called pragmatic, realists. It may be realistic to assume that just as they once were silenced, and waiting... so now, those who supported Mao are silent, and waiting -- not persauded by the new leadership's search for another road to socialism.

That road might lead to a future all Chinese can live with, but looking for Mao...you find he won't be forgotten soon -- either by those who shared his vision of revolution, or by those who suffered because of it.